



A
S C H E M E
FOR A
GENERAL COMPREHENSION
OF ALL
PARTIES in RELIGION; &c.



THE HISTORY OF THE

SCHEME

FOR A

GENERAL COMPREHENSION

OF ALL

PARTIES IN RELIGION; &c.

AND THE HISTORY OF THE

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A
S C H E M E
FOR A
GENERAL COMPREHENSION
OF ALL
PARTIES in RELIGION.
AND

PROPOSALS for a COMMITTEE
to meet on that Occasion, and in order to
rid the CHURCH OF ENGLAND'S LITURGY
of its Incumbrances.

Proper to be consider'd by all who have read

The Free and Candid Disquisitions;
AND THE
Memoirs of Mr WILLIAM WHISTON.

*Gabal, and Ammon, and Ameleck; the Philistines, with them
that dwell at Tyre. Psalms lxxxiii. 7.*

Tros, Tyriusque mihi nullo discrimine habetur. VIRG.

L O N D O N:

Printed by and for DAVID HENRY in *Wine-Office-
Court, Fleet-street.* [Price Six-pence.]

M. DCC. L.

S C H E M

46

228





since become an agitated form,
and having indeed from the Begin-
ing been in many Respects very in-
teresting.

SCHEME &c.

THE Book entitled, Free
and candid Disquisitions
relating to the Church of
England, &c. ---- another entitled
The Expediency and Necessity of
reviewing the Liturgy of the afore-
said Church, — The Memoirs of Mr
Whiston, ---- and another learned
Treatise lately publish'd, having,
it is presumed, at length, more than
sufficiently convinced the whole true
Christian

Christian and Eusebian Part of it,
 — that it's said Liturgy, being long
 since become an antiquated Form,
 and having indeed from the Begin-
 ing been in many Respects very fault-
 ty and deficient — (as all it's afore-
 said Members do candidly allow) —
 ought to be forthwith revised, alte-
 red, and corrected on some more
 comprehensive Plan, than was by our
 narrow-minded Ancestors thought
 expedient; — and so as no longer
 to exclude any of our dissenting Bre-
 thren from it's Communion, or Pre-
 ferments; the Author of the fol-
 lowing Proposals, desirous of pro-
 moting all such pious Schemes, and
 persuaded of the Consequences of
 paying

paying all due Regard to these and
 such like tender Consciences, —
 and fully convinced of their sincere
 Intentions for the true Welfare of
 the said Church; — Withal, per-
 haps, humbly aspiring at some small
 share in the Glory of obtaining these
 good Ends, by thus contributing
 his Mite towards them, — begs
 leave (with all due Submission) to
 communicate them to the Public
 in Manner and Form following,
viz.

Imprimis, — That there be a
 Committee forthwith appointed,
 consisting of some of the Heads of
 all the several principal Sects and
 Parties

Parties of Christians, or reputed
Christians, throughout Europe, and
such Parts of America as are sub-
ject to the Crown of England, or in
Alliance with it.—

II. That the following very wor-
thy Gentlemen and Lady, — (all
true Friends of the Church of Eng-
land, when reduced to the Stan-
dard of their tender Consciences,)
— be especially appointed to be of
the said Committee, viz.

— The Authors of the aforesaid
Free and candid Disquisitions, — and
of the Expediency and Necessity of
Reviewing, &c. (if they shall ap-
pear

pear not to be the same) — The great Author of the late Treatise on Miraculous Powers, — the sincere and candid Authors of Christianity not founded on Argument, and of the plain Account, — the surviving candid Author of the late fourth Volume of the Independent Whigg; — the said Primitive Mr *William Whiston*, — his Friend Mr *Foster*, (that best of Baptists, and of Christians !) — and the Rev. Mr *Chandler*; — Messieurs *George Whitfield*, — *John* and *Charles Westley*, — the virtuous and modest Mr *H—ll* of *Salisbury*, Mr Orator *Henley*, and Mrs *Drummond*.

B

III. That

III. That his Holiness the Pope, the Prolocutor of the general Assembly of the Kirk of *Scotland*, the Professors of Divinity at *Leyden*, and *Geneva*, the *Lutheran* and *French* Churches, the *Poloni Fratres*, Count *Zinzendorf* Bishop of the *Moravians*, the Presbyters of *New-England*, the Gifted Brethren of *Pensilvania*, and the Churches of the *Indian Nations* (if our Propagators of the Gospel have yet founded any such) the Patriarchs of *Moscovy* and *Constantinople*, together with the Mufti of the *Mussulmen* (who believes in the Son of *Mary*, tho' not in the Son of God, and is therefore comprehensively a Christian) be invited to assist by themselves,

selves, or by their Proxies at the said Committee.

IV. That as soon as my good Lords the Bishops shall have (according to the Hint given them by the Disquifiers) petitioned and obtain'd leave for the Convocation to sit for Dispatch of Business, — the aforesaid Committee have likewise leave to sit; — and, whilst the two Houses are disputing about their Privileges, the Power of adjourning, and such other weighty Matters, (*See Burnet's History of his own Times Vol. II.*) — the said Committee do agree upon the Articles of a new Creed, and such other Emenda-

tions of the Liturgy, &c. as they shall think fit to lay before the said Convocation, — and upon the authorizing of which, both they (the several Members of the said Committee) and their Adherents will forthwith conform to the aforesaid Church, and continue true Members of the same, until the Times, or any of their Minds, shall alter.

V. That the several Articles, &c. to be consider'd by them, be determin'd according to the Sense of a Majority of the said Committee; — but that the Minority have a Liberty of Protesting.

IV. That

the Chair of the Committee

VI. That to prevent Disputes about the Chair, — the same be prejudged to Mrs *Drummond*, she appearing to be the only Lady: — But saving a Right of sitting with her alternately, to such of the Authors of the Free and candid Disquisitions, as shall by the Time of Meeting acknowledge themselves to be of the doubtful Gender.

VII. That the Place of Meeting for the said Committee be at the Jews Synagogue in *London*; and that the Picture of Mr *Chubb* of *Sarum*, that late most comprehensive and incomprehensible Christian, be hung over the

the Chair of the Committee, with his famous Book before it, entitled, The true Gospel of JESUS CHRIST, and a Label containing the Compliment which Mr *Warburton* somewhere allows that great Author to give himself, *viz.* “Oui si j’avois
 “étudié, j’aurois été songer à des
 “choses où l’on n’a jamais songé.”

VIII. That the Committee be allowed to use the following Arms, *viz.* Gules, three Doves Argent, with three Serpents Heads sable appearing at their Tails; Motto, *Foxes have Holes.*

IX. That Mr *Foot*, Mr *Hogarth*,
 Mr

Mr Justice *Trott-plaid*, with the Authors of the Enthusiasm of Methodists, and of Deism revealed, be allowed a side Bench at the said Committee; — and that the humble Proposer of this Scheme may have the Honour to be their Secretary.

X. That the said Committee do first, and previous to all other matters, take into their Consideration their worthy Member Mr *Whiston's* Liturgy of the Church of *England*, reduced nearer to the primitive Standard, and all other Works of the said learned Mr *Whiston* relating to these Subjects; — and that they next proceed

proceed to consider the new Liturgy in the Book entitled, The Expediency and Necessity of Reviewing, &c. together with Mr H—ll's new Form of Matrimony *secundum usum Sarum*, *—and that they consider every

* This Man by an uncommon Appearance of Sanctity, joined with indefatigable Labour in the Field and House Preaching, drew Multitudes of the meaner Sort, both of Dissenters and the established Church, to attend him.

But this outward Sanctity was only a Cloak to cover his gross Carnality, which is now discovered to his utter Confusion, tho' it seems, not to his Shame.

Many sober and judicious Persons have often expressed their Fears, that the nocturnal Meetings held at his House were Scenes of Debauchery and Impurity; for
now

very Thing proposed by the Members of the Committee, before any Thing proposed by others.

XI. That (it being presumed that

C neither now and then a bastard Child was brought into the World by some of his Female Devotees; but still the Priest himself was unsuspected, 'till one of his Female Disciples, (a servant Maid about 18) declared herself with Child by him. On this her Master attack'd him about it, who desired it might be concealed; this being refused, he immediately carried off the Girl into the Country. At his Return, being reproved by some of his People for so foul a Deed, he boldly declared, *He thought it no harm, but if a Man's Constitution required it, he might lawfully have to do with more than one Woman, if not the Wife of another.* To confirm this he had the Impudence in a Sermon to justify the Practice from the Case of *Elkanah, Sam. i.* 1. on which he largely expounded.—*See the Gentleman's Magazine, Vol. XVII. p. 531.*

neither of our three Creeds will, in whole or in part, be found agreeable to a Majority of the said Committee) the said Committee be permitted (the Leave of his Holiness being first obtained) to join their new Articles by way of farther Addenda to that of his late Holiness Pope *Pius IV.* — which the aforesaid learned Mr *Whiston*, has in his late Memoirs evidently shewn to be so much better than that shocking one of *Vigilius Tapsensis* (vulgo the *Athanasian*) which has hitherto obtained a Place in our Liturgy.

XII. That in order to make room for the said Addenda the first
twelve

twelve Articles of the aforefaid Creed be henceforth omitted and expunged, (they containing but the Substance of one of the condemn'd Creeds, — *viz.* of the *Constantinopolitan* vulgò *Nicene*) or, that they at leaft ceafe to be repeated; for the candid Difquifitors may, perhaps, judge it neceffary to continue them in our Books, in order to fhew what abfurd Things our Ancestors pretended to believe, and what a Neceffity there was of an Abridgment in the reading.

XIII. That the rejecting, condemning, and anathematizing Clause, with which it closes, — be likewise
hence-

henceforth omitted, lest some of the protesting Members of the Committee may sometimes chance to be included in it ; — and that his Holiness be requested to give Directions to his Inquisitor-general to note the said Clause, and the said twelve Articles in all future Editions of the *Index expurgatorius*.

XIV. That his Holiness's Legate (for it's presumed he cannot attend himself on Account of the year of Jubilee) be desired, as often as he enters the Committee-Room, to leave whatever Portion of Infallibility he shall be entrusted with, in the Hands of the Porter at the Door,
to

to be return'd him upon Honour when he comes out again, lest if his said Infallibility should be introduced, it may occasion a Disunion between the Nuntio and Mr *Whiston*, as neither could then give up the Point,

XV. That if it should be thought necessary to insert the new Article of the Copulation of the Serpent, with the Mother of Mankind, (of which see a chaste Account in Latin in the first Volume of the aforesaid Memoirs) — that then he (the said Mr *Whiston*) be desired to translate it into English for the Benefit of

of Mrs *Drummond*, and the Sisterhood.

XVI. That if when the said Committee shall have fully settled their new Creed, &c. and all other Matters in debate, — the said two Houses of Convocation shall not yet have so far agreed about their Priviledges, &c. — as to be at Leisure to receive the Report of the said Committee, and to proceed on other Business, — that then the aforesaid Authors of the Free and Candid Disquisitions, do make use of the great Interest they are surmiz'd to have with some uncertain higher Powers, to induce such Powers to interpose
and

and settle those Points for them the said two Houses: But if even this should not avail for such happy and long-wish'd for Settlement, — that then the aforesaid Candid Disqui- tors be specially commissioned to adjourn them *sine Die*; — and that the said Committee be thenceforth vested with all the Powers, Pri- viledges, &c. (the Power of adjourn- ing excepted, to prevent Disputes) — which the aforesaid two Houses have hitherto enjoy'd, or been re- puted to enjoy; and that the said Mr *Whiston*, be specially appointed to publish an Account of the whole Proceedings, both of this first Session of the said Committee, and such
last

last Session of the Convocation in a third Volume of his Memoirs, to be printed and dispersed at the Expence of the Upper House of such late Convocation.

XVIII. *Lastly*, That the said Mr *Whiston* be permitted (if he so chooses) to decorate the Frontispiece of his said third Volume with the following, or some such emblematical Representation, to be executed by Mr *Hogarth*, viz. — on a Stage, composed of his own Works,—He the said intrepid Mr *William Whiston* (with the Apostolical Constitutions under his Arm, and next his Heart) passing in the Faces of the Bishops,

Bishops, and Dignitaries, placed below (as in his first and second Volumes of Memoirs, ἐν περὶ ἵστορίαις)† with

D this

† The Author is here thought to allude to divers Passages in those Volumes, greatly reflecting on many of our Bishops and Dignitaries; in which it would have behoved any one, of less Age, Learning, and Experience than Mr *Whiston*, to have been more reserv'd (See *Archbishop Herring's Letter to him.*)

If this Action of Mr *Whiston* should be thought indecent, it may be changed into a Challenge to Fight any Forty of the said Bishops and Dignitaries in Defence of primitive Christianity, and the Apostolical Constitutions as opposed to the Doctrines of that Forger *Athanasius* and his Followers.— (See *Whiston's Memoirs.*)

S. Arrius standing at his right Hand, smiles upon his Hero. —

And

this Sentence over his Head,—“ It
 “ is good to be zealously affected
 “ always in a good Thing”—and a
 Label, with his favourite Maxim,
 “ Court Bishops are the Ruin of
 “ the Church,” or,—“ In the Way
 “ which they call Heresy, so wor-
 “ ship I—myself,—and my Hyper-
 “ canonical Apostolical Constitu-
 “ tions.” On the Cover of the Con-
 stitutions, the Part of *Milton's* Cha-
 racter

And the great Author of the Treatise on Mi-
 raculous Powers, approaching ἐπ' αἰσέσεα,
 &c. (as in the following) who endeavour-
 ing to divert Mr *Whiston's* Rage from the
 Fathers of the modern, to those of the an-
 cient Church, receives a Blow from him
 himself. — (See *Whiston's Remarks on Dr*
M——'s Enquiry.

rafter of the *Seraph Abdiel*, which Mr *Whiston* has so modestly applied to himself,

————— *Faithful found,*
Among the faithless, faithful only He.

On his right Hand, the famous Dr *John Taylor* Esq; Oculist to his Majesty, &c. &c. hung round with Pictures of himself, delivering his celebrated Declamation in praise of healthful Sight, and the Virtues of Eye-Water, with all his Graces of Rhetoric, &c. as at *Cambridge, Oxford*, and other foreign Universities.—The celebrated Author of the late Treatise on miraculous Powers, approaches the principal Figure in a manner that

(that is, with a Dove or ἡ περιστερά) flying out of his Side, as he is resolved to have it in the Case of St *Policarp's* Martyrdom, only because, it being contrary to common Sense, renders one of the most genuine Remains of Antiquity (the Epistle of the Church of *Smyrna*) ridiculous, and has been in one Copy thus happily misprinted, — in spite of the Correction of Archbishop *Wake*, (*See his Translation of the Epistles of the Fathers*) and of the aforesaid learned Mr *Whiston*, who loudly remonstrates for his ἡ περιστερά, The said great Author endeavouring to divert the Torrent of Mr *Whiston's* Zeal from the Faces of the modern Prelates

Prelates to those of the Fathers of the ancient Church, placed on the other Side of the Stage, turns part of it on himself. (See Whiston's *Remarks on Dr Middleton's Enquiry* *Memoirs*, Vol. I. or II.) Mrs Drummond, sitting in the Chair of the Committee (distinguish'd by its Arms, and Crest) offers her Protest against Water-Baptism, and Carnal Ordinances.

On another Copartment ; within a Building like an ancient Church, the Book of common Prayer placed out of Reach, a little dusty ; the Authors of Free and Candid Disquisitions &c. (masked with white
Love)

Love) endeavouring by various Ways
 (such as swinging themselves on the
 Bell-Ropes, &c.) to come at it, ha-
 ving Brushes &c. in their Hands,
 but casting side-looks towards a Fire
 in a Corner of the Piece ; whilst
 others, partly out of Sight, appear
 to be undermining the Foundations
 of the Building, but seem to work
 gently and with Caution, as if ap-
 prehensive of awakening some Watch-
 men, who are asleep within.



F I N I S.

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